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## On Quinquagesima

A Lenten Sermon by  
St. Peter Chrysologus  
Archbishop of  
Ravenna

WHEN GOD changed himself from Lord into Father, he wanted to rule by love rather than power, and he preferred to be loved rather than to be feared, he warned us with fatherly affection not to lose anything from a very noble endeavor. Thus the evangelist states: *When you fast, do not become sad like the hypocrites; for they disfigure their faces in order to show people they are fasting. I tell you truly: they have received their reward.* (Matthew 6. 16).

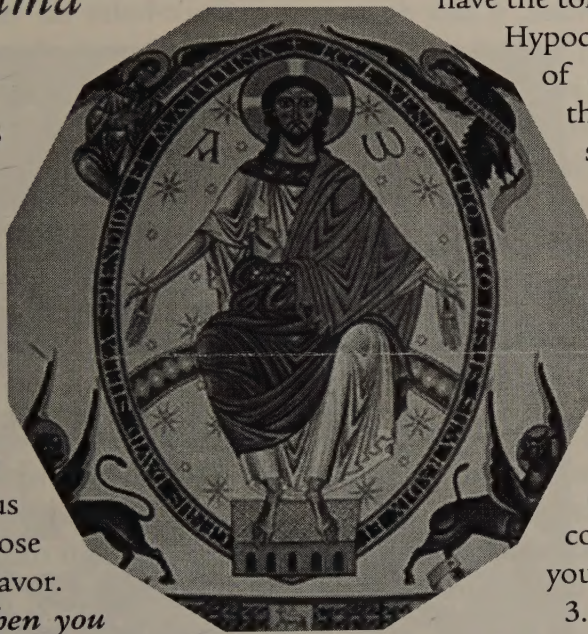
Hypocrisy is a subtle evil, a secret illness, a hidden poison; it is an adulteration of virtue and a worm that consumes sanctity. All things hostile mount their assault with their own strength, fight with their own arms, and attack openly. They are guarded against as easily as they are seen. Hypocrisy pretends to be free of danger, feigns prosperity, deceives carefully, and in its cruel craft it lops off the virtues with virtue as its sword; it kills fasting by fasting, by praying it makes praying empty, and it debases mercy by mercy. Hypocrisy, like a fever, boils up within while being cold without. What dropsy is for the body, hypocrisy is for the soul. That is, dropsy gets thirsty by drinking, and, even in its drunken state, hypocrisy is still thirsty.

2. *Do not become sad like the hypocrites; for they disfigure their faces in order to show men they are fasting.* Hypocrisy, while it desires to captivate the eye, becomes itself captive to the eye, *For they disfigure their faces.* And if faces are disfigured, what will be left to adorn the body? Thus it is with reason that the Lord said: *If the light in you is darkness, how pervasive is that darkness?* (v. 23) Hypocrite, although your face is unwashed, your skin is dirty, your expression is sad, your appearance disfigured: you have thereby found praise from people, but from God you have lost the benefit of your fast.

Hypocrite, you have toiled by fasting, only to have the toil of your fast gain you nothing.

Hypocrite, you have entered the waters of abstinence, you have trodden the waves of self-denial, you have swum the sea of fasting, and in the very harbor of fasting you have been shipwrecked! You have gained no profit, but you have purchased vanity, since you have made merely a human business out of what God has lent you. This is why you are going to render an account to God, since you have collected interest from people off your wretched fraud.

3. Brothers, the disease must be avoided, the pestilence evaded which creates sickness out of remedies, which causes illness to result from medicine, which turns holiness into sin, which changes atonement into guilt, and which generates division out of reconciliation. Whoever flees hypocrisy conquers; whoever runs into it does not escape. Let us flee hypocrisy, let us flee it, my brothers. May ours be the fast of simplicity; may it be holy from our innocence, pure from our purity, sincere from our sincerity. May it be hidden from people, unknown to the devil, but known to God. Whoever does not hide his treasure flaunts it; virtues that are flaunted will not remain. Just as virtues desert those who flaunt them, so they work hard at shielding those who shield them. Therefore, fasting, which is the first virtue against vices, should be placed in the fortress of our heart, since, so long as it presides within us, vices will not be able to disturb us from without.





4. In order for a Christian to be able to possess it, this is what Christ urges when he says, *When you fast, anoint your head and wash your face, in order not to be seen of men to fast, but only by your Father who is in hidden; and your Father who sees what is hidden will repay you* (vv.17-18). When he says, *Anoint your head and wash your face*, the master is not enjoining his servants to have the hair of their heads saturated with seductive ointment, nor does he want their faces to gleam with habitual washings, but he does want a Christian to hide the fact that he is fasting by looking as he does when he is eating, since he does not want Christian fasting to be characterized by an artificial sadness. But let us resume what we have begun.

5. *Anoint your head and wash your face* (v.17). He is not hereby endorsing sensuous appearances, but is prohibiting looks that are pretended. A face down-cast in sadness professes a hunger against one's will, not a voluntary fast. If a person is willing, why the sadness? If unwilling, why the fast? One deserves to live in such pain who creates for himself a vice out of virtue, a lie out of truth, a loss out of gain, a sin out of forgiveness. If the farmer does not push the plow, if he does not dig a furrow, if he does not cut down the briars, if he does not root out the grass, if he does not place seeds in the earth, he deceives himself, not the earth; he does no harm to the earth, but he produces no harvest for himself. And if the one who deceives the earth with his fraudulent and empty hand so deprives, so cheats, and so attacks himself, what will one do, what will he have, what will he find who lies to God with his flesh starving but brimming over with hypocrisy?

6. And since we have made mention of the farmer, let him know that he engages in an empty labor and he will have nothing if he pushes the plow of fasting, plucks out the weeds of gluttony, and roots out the briars of luxury, but sows no seeds of mercy. This is what the Lord wanted to reveal when during his teaching on fasting he added these words: *Do not lay up for yourselves treasures on earth, where moth and rust consume and where robbers break in and steal; but lay up for yourselves treasures*

*in heaven, where neither moth nor rust consumes, where thieves do not break in and steal* (vv.19-20).

How fatherly, how deeply rooted in love, what a far-seeing counsel of charity! He wants you to lose nothing, he who wants your property to be stored in heavenly treasure chests. How securely does one sleep who has deserved to have God as guardian of his goods! How liberated from care is he, how much anxiety has he cast aside, how tranquil is he, what arrogance from his slaves does he avoid by entrusting his goods to be kept safe by his Father. Paternal affection preserves goods in a way that servile fear cannot. The Father who gives his own goods to his sons does not embezzle what the sons have entrusted. He does not know what a father is nor that he is a son who does not believe his father.

Door-bolts do not shut moths out but shut them in. They produce them rather than repel them. Things kept in storage invite rust rather than prevent it. For what takes its origin from the thing itself is unavoidable. Wherever there is need, thieves cannot but be present. Therefore, whoever deposits his goods amidst moths, rust, and thieves exposes his goods instead of protecting them. Just as a moth originates from clothes, rust from metal, and a thief from need, so avarice arises out of wealth, covetousness out of acquisition, greed out of having possessions.

So, let whoever wants to conquer avarice, to stamp out covetousness, to extinguish the burning fire of greed, give away his wealth, and not store it up. Brothers, let us send our treasure chests ahead of us to heaven. The poor are the transports who in their lap can carry to the heavens what is ours. Let no one have any hesitations about the qualifications of these porters. Safe this is, safe this transportation through which our goods are carried to God with God as the guarantor. §





# Who are "The Least" of Christ's Brethren?

BENJAMIN J. ANDERSEN

**S**AINTE Matthew's account of the Last Judgment, when the Son of Man shall judge "all nations" and separate the "sheep" from the "goats" (Matthew 28:31-46) is one of the most memorable passages in the New Testament. Yet it has given rise to differing interpretations over the centuries, mostly having to do with the identity of the those Jesus describes as "the least of these my brethren" in v. 40.

Roughly speaking, there have been two major approaches to the interpretation of "the least of these my brethren" – the "particularist" approach and the "universalist" approach. Do "the least" represent a particular group of people in need, namely, persecuted members of the Church; or could "the least" refer to any needy or downtrodden person, in need of help or charity, whether Christian or not? Or should we see these two approaches as somehow complementary, rather than contradictory?

A scholar named Sherman Gray, in a fascinating dissertation<sup>1</sup>, surveyed nearly two millenia of exegesis of this passage and found that the majority of exegetes over the centuries (ancient, medieval and modern) have tended towards the "particularist" reading – that "the least" refers specifically to persecuted Christians, particularly Christian missionaries working amongst both hostile Jews and Gentiles. While there are notable examples of "universalist" interpretations in the patristic era, Gray shows that, for the most part, it was the more specific interpretation which dominated Christian exegesis of this passage, from antiquity, through the Middle Ages, practically down to the nineteenth and twentieth centuries.

Furthermore, it is Gray's provocative thesis that the "universalist" interpretation only really began to

gain momentum in the twentieth century, particularly in "the decades most closely associated with the two World Wars and the phenomenon of the Second Vatican Council."<sup>2</sup> Recently, amongst biblical scholars there has been a radical shift back to a more particularist reading, a reaction against a merely "ethical" or "social justice" oriented reading so common amongst Christians of the last century. However, with this resurgence of the traditional particularist strain of exegesis comes perhaps a fear that the passage has, for all intents and purposes, been evacuated of its application for Christians living in the world today.

The evidence for the particularist interpretation of "the least of these my brethren" is impressive and overwhelming, as has been demonstrated by contemporary scholarship. The most compelling evidence is the fact that the Greek word for "brother," *adelphos*, is almost always used in the Gospel of Matthew to refer to fellow Christians, members of the Church (see especially 18:15, 17, 21, 35; 23:8; 28:10).<sup>3</sup> Matthew in particular uses the word "to describe the social relationships which should exist between those who respond to the gospel of the kingdom (5:22-24; 7:3-5; 18:15, 21, 35), so that the least of the brethren of Jesus would be Christians most in need."<sup>4</sup>

Saint Jerome noted that those who are called "brethren" in ch. 25 are not "the poor generally, but ... the poor in spirit, those to whom He pointed and said, 'Whosoever shall do the will of my Father which is in heaven, the same is my brother'" (Matt. 12:50).<sup>5</sup>

The relation of the term "brethren" to missionary endeavor is found in 10:42, in the midst of Jesus' mission discourse:

The relation of the term "brethren" to missionary endeavor is found in 10:42, in the midst of Jesus' mission discourse:

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the





name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Clearly, this is the background to the phrase “the least of these my brethren” in the Parable of the Sheep and the Goats. These “brethren” of Jesus are Christian missionaries, who in their divine mission “represent and even embody the presence of Jesus, who himself in his own mission was the agent of God.”<sup>6</sup> Thus when the King, in ch. 25, proclaims that whatever was done to “the least of [his] brethren” was done personally to him, he is referring to his missionary representatives who are sent to baptize and teach the nations (28:19-20).

But why are they called “the least” (*elachiston*, the superlative form of *mikros*, or “small”)? This term seems to suggest that these “brethren” are the “least” because, being persecuted missionaries, they are the Christians who are the most in need, the most vulnerable.<sup>7</sup> The background for this is found in Matthew 18:6, 10, 14:

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea ... Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven ... Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Clearly, then, when the words “the least of these my brethren” in 25:40 are read in the context of the entire Gospel of Matthew, we are to recall that if they are “brethren” they are of the Church, and if they are “the least” they are the ones who have been sent into great adversity and hardship by Jesus to proclaim his Gospel and embody his presence in the world, after his Resurrection and Ascension.

This means that “the nations” in the parable (whether Gentiles only, or Jews along with Gentiles) are judged on the basis of their works of mercy or lack thereof toward these least, missionary brothers of Jesus. The primary question is not whether or not one has been merciful towards the poor and needy *in general*, but whether or not one has accepted or rejected the Gospel based on his treatment of those missionary disciples who represent the Lord’s enduring presence in the world.

Does this mean that Jesus does not, then, teach that we are to be generous and charitable towards the

poor and needy in general? Obviously not, since these things are taught in other passages of the Gospel and the New Testament. But in Matthew 25:31-46, the question posed by Jesus is this: how have you responded to the proclamation of the Kingdom of God: were you on its side, or did you reject it? There is, therefore, no neutrality – either you were for the Kingdom or against it, based on your response to its representatives. When they came to your town, did you feed them, or clothe them, or give them shelter? And when they were persecuted and thrown in prison, did you visit them? These are clearly dangerous acts, because they may reveal to persecutors sympathy for or even identification with the subversive Christian cause.

This is the more restrictive, particularist interpretation of the meaning of “the least of these my brethren” in Matthew 25:40. But, if this is the more authentic reading of Matthew’s probable intention, what application can this reading have to a broader Christian ethic of charity towards neighbors – both fellow Christians and non-Christians alike? How does this passage apply to Christian who do not live in the time of the persecuted, missionary Church of Matthew? In fact, while it may have a very specific and limited literal meaning, the passage (as with other scriptural passages) may be profitably read in other “senses,” both spiritual (allegorical) and moral (tropological). In drawing out such applications, it is helpful, first of all, to consider the genre of the pericope in question. Is Matthew 25:31-46 meant to be a literal description of the Last Judgment at the Second Coming of the Son of Man, or is it perhaps more parabolic and symbolic in content?

The passage, which is entirely unique to Matthew (having no parallel passage in the Mark and Luke), has enough in common with an apocalyptic outlook that it can be safely regarded as written in the apocalyptic genre. The imagery of the passage, borrowed from other passages in Matthew (e.g. 13:24-30, 36-43, 47-50; 16:27) and ultimately passages in the Old Testament (Zech 14:5; Dan. 12:2; Joel 4:11-12), lends credence to this apocalyptic classification.<sup>8</sup> Therefore, we are dealing with an apocalyptic parable of judgment rather than a sort of literalistic preview of the events of the Second Coming. The very fact that vv. 31-46 in Matthew 25 are immediately preceded by no less than *three* parables of eschatological judgment seems to prove the apocalyptic intentions of these verses.

The determination of the genre of the passage is vitally important, because, as Grey points out, it



means the difference between "straddling the periscope with criteria demanded of factual reporting, rather than allowing the passage the flexibility and inconsistency inherent in a parable." According to Gray's view, the tendency of taking this passage too literally "has led to many exegetical 'derailments' in the history of its interpretation." It is helpful, then, in our goal of retaining the particularist interpretation of the passage without jettisoning all contemporary relevance, to consider the passage as an "apocalyptic parable" – which, unlike a literal description of an event, is by its very nature far more open to different levels of application.

The language is powerfully evocative rather than literally descriptive, so that any attempt to define precisely who is meant by different groups in the parable of the Sheep and Goats, as well as in other places ... may exact more than the genre permits.<sup>10</sup>

Because of the natural elasticity of a parable, it may not be illegitimate at all, at least homiletically, to expand this limited ethic of charity towards Christian missionaries to a wider, more universal ethic of Christian charity and mission towards all people. Such an allegorical approach is certainly legitimate, as long as basic literal sense of the passage is retained. Saint Remigius of Rheims takes such an allegorical approach:

Mystically, he who with the bread of the word and the drink of wisdom refreshes the soul hungering and thirsting after righteousness, or admits into the home of our mother the Church him who is wandering in heresy or sin, or who strengthens the weak in faith, such an one discharges the obligations of true love.<sup>11</sup>

Note that this expansion of the meaning of the parable does not entirely abandon the missionary character of the passage. But instead of being a parable of warning merely to "the nations," Remigius transforms the parable, homiletically, into a call for Christians to evangelize those who are lost or straying from the Church. Origen suggests a similar broadening, mystical application:

It is not one kind of righteousness only that is rewarded, as many think. If in whatsoever matters any one does Christ's commands, he gives Christ meat and drink, Who feeds ever upon the truth and righteousness of His faithful people. So do we weave raiment for Christ when cold, when taking wisdom's web, we inculcate upon others, and

put upon them bowels of mercy. Also when we make ready with divers virtues our heart for receiving Him, or those who are His, we take Him in a stranger into the home of our bosom. Also when we visit a brother sick either in faith or in good works, with doctrine, reproof, or comfort, we visit Christ Himself. Moreover, all that is here, is the prison of Christ, and of them that are His, who live in this world, as though chained in the prison of natural necessity. When we do a good work to these, we visit them in prison, and Christ in them.<sup>12</sup>

And a broader interpretation of Matthew 25:31-46 may not be entirely without precedent in the Gospel of Matthew itself, since it is clear throughout the Gospel that, for Jesus, "Acts of love toward neighbor are to have priority in interpreting the law" (7:12; 22:34-40; 23:23).<sup>13</sup> According to the common biblical mode of argumentation from "lesser to greater," the King's expectation that the nations will show mercy to his representatives may also be applied to Christians (cf. 5:43-48). If pagans and Jews ("the nations") are expected to show mercy towards the bearers of the Gospel, how much more are Christians themselves expected to make their faith active in charity and mercy towards others, in the context of the mission to the world?<sup>14</sup>

Matthew's warning to treat Christian missionaries with charity and mercy is certainly not without application to the Christian community itself. In fact, it may be argued that Matthew, even though he speaks primarily of "all nations" as Jews and Gentiles, means also to give a warning to his own mixed Church of Jews and Gentiles as well. According to this view, Matthew is providing here a "precise picture of church life," an ideal "community in mission which proclaims justice to the nations in the midst of suffering and persecution." Matthew is presenting here an ideal of "the life of discipleship" characterized by "acts of mercy and loving-kindness" and proclamation of the justice of the Gospel to a dying world.<sup>15</sup> The basic spiritual point, then, becomes the compliance or non-compliance of the Church herself with Jesus' own love command. If the disciples are merciful in bringing the light of the Gospel to the world, so likewise the Lord will be merciful to them in judgment. Even though Matthew's "nations" here may not be meant to include Christians, it would be consistent with Matthew's basic outlook that the Church, as "new Israel," must show herself to be faithful as the old Israel did not. If Christians are not careful, therefore, they may find themselves as sur-



prised as the goats when they stand condemned before the judgment seat of Christ.

Such an interpretation provides all Christians with a task far broader and more challenging than a merely "social justice" or "feed the poor" type approach. Even if "the least of these my brethren" refers literally and specifically to Christian missionary disciples, "this does not make the pericope into a sectarian ethic with little relevance for contemporary ethics or homiletics." Donahue argues convincingly that "engagement with Matthew's understanding of discipleship gives the pericope a richer dimension than its contemporary generalized use allows." "The community through its witness is not simply to indict an evil world. It is to be a light, so that humanity will give glory to God."<sup>16</sup> Donahue summarizes:

The Sheep and the Goats in Matthew is an 'apocalyptic' parable which, as the term suggests, reveals to Matthew's community the criteria by which all people are to be judged and the norms by which they, like those on the right, can be called just (*dikaioi*) ... Treatment of the least ... becomes the occasion by which the true meaning of justice is revealed. The parable reveals that justice is constituted by acts of loving-kindness and mercy to those in need; the world will be made 'right' or 'just' when the way the least are treated becomes the norm of action. What is done positively for them is not to be limited to them. What is proposed is not a 'sectarian ethic' where Christians are to revel in the punishment of their oppressors. Rather, it is an ethic of faithful witness where the Christian, like Jesus in the proclamation of the gospel of the kingdom, becomes the locus for the disclosure of God's will for all peoples.<sup>17</sup>

Furthermore, Matthew's placement of this parable as the last instance of Jesus' instruction before his death is significant. In this sense, Matthew 25:31-46 can function as Jesus' "last word" to his community, a word which still retains its force for the Church today. Therefore, a truly Christian "ethic of discipleship involves deep engagement with the mystery of the cross, which for Matthew ... is a life given in ransom for others."<sup>18</sup> The Church herself, in its mission to the world, must also share in the sufferings of her Lord, the ethic of self-sacrifice for the other.

To summarize: Almost from the beginning of Christian exegesis on Matthew 25:31-46, there have been two major strains of interpretation of the phrase "least of these my brethren." Probably, the

interpretation which better reflects Matthew's original intention is the one which identifies Jesus' "least brethren" as his missionary disciples, who represent the risen Lord to the world. Consequently, whatever is done to these bearers of the Gospel by "the nations" (non-Christians), whether good or ill, is considered to have been done to Christ himself, and this is the basis of Christ's judgment of the sheep and the goats. The other major strain of interpretation sees the "least brethren" as referring to any needy or afflicted individual, whether he be Jew, Gentile or Christian. Christ is said to be present in these, and the basis of the judgment of the sheep and the goats is whether or not they have fulfilled the Lord's basic commands of love and mercy towards neighbors.

At first sight, these two strains of interpretation may seem contradictory. If, as most scholars today argue, "the least of these my brethren" is a restrictive, specific reference to the Christian missionaries of Matthew's first century church, the question arises as to the spiritual and moral applicability of the pericope to contemporary Christians. A path to a solution to this seeming dilemma, however, has been suggested: first, through a more careful reading of the passage as an "apocalyptic parable" (and thus open to various levels of interpretation and applicability), and secondly, through a broader application of the Matthean principles of Christian service and mission inherent in this passage and throughout the Gospel, in such a way, however, as to preserve Matthew's probable literal intent in the passage. §

1. *The Least of My Brothers: Matthew 25:31-46: A History of Interpretation*. Society of Biblical Literature Dissertation Series 114 (Chico: Scholars Press, 1989).

2. *Ibid*, 350.

3. Donald Senior. *Matthew*. Abingdon New Testament Commentaries. (Nashville: Abingdon Press, 1998), 283.

4. John R. Donahue, S.J. "The 'Parable' of the Sheep and the Goats: A Challenge to Christian Ethics." *Theological Studies* 47 (1986), 25.

5. Quoted in Thomas Aquinas' *Catena Aurea*, 865; retrieved online at <<http://www.ccel.org/a/aquinas/catena/Matthew/ch25.htm>>

6. Senior, 283-284.

7. *Ibid*, 283.

8. Gray, 352.

9. *Ibid*.

10. Donahue, 10.

11. Quoted in *Catena Aurea*, 864.

12. *Ibid*, 872.

13. Senior, 282.

14. Donahue, 28.

15. *Ibid*, 24-25.

16. *Ibid*, 25.

17. *Ibid*, 30.

18. *Ibid*, 31.



Matins and Evensong are served from  
*St. Dunstan's Plainsong Psalter*

# March 2005

St. Mark's, Denver

The Lenten Masses from Septuagesima  
 on are from *St. Austin's Missal Noted*

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
February 27 Septuagesima  Matins 7:30 Low Mass 8:00 Ch. School 9:00 High Mass 10:00  Evensong 16.00 (4 PM)	February 28 Feria	March 1 St. David of Wales, Bishop and Confessor	March 2 S. Chad of Lichfield, B.C. Matins 7:00 Mass 7:30 Chapel 12 Noon Denver Univer- sity Evensong 16:00 (4 PM)	3 Feria  Matins 7:00 Mass 7:30  Evensong 16.00 19.30 Choir	4 S. Lucius of Rome, Bishop Martyr Matins 7:00 Mass 7:30  Evensong 16.00	5 Feria  Matins 8:30 Latin Mass 9:00 <u>Mystery of Faith</u> <u>Class 10:00</u> Confessions 15.00 (3 PM) Evensong 16.00
6 Sexagesima Matins 7:30 Low Mass 8:00 Ch. School 9:00 High Mass 10:00 Salad Lunch by Church Women 11:30 Vestry 11:30 Evensong 16.00 (4 PM)	7 Ss. Perpetua & Felicity, Mm.	8 S. Felix of Dunwich, B.C.	9 S. Grerory of Nyssa, B.C.D. Matins 7:00 Mass 7:30 Chapel 12.00 Noon Mass Denver Univer- sity Evensong 16:00 (4 PM)	10 Forty Holy Mar- tyr's of Sebaste Matins 7:00 Mass 7:30  Evensong 16.00 19.30 Choir	11 Feria  Matins 7:00 Mass 7:30  Evensong 16.00	12 S. Gregory the Great B.C.D. Matins 4:30 NO Mass today <u>Mystery of Faith</u> <u>Class 10:00</u>  Evensong 16.00 (4 PM)
13 Quinquagesima  Matins 7:30 Low Mass 8:00 Ch. School 9:00 High Mass 10:00 Teen SOYO Brunch 11:30 Evensong 16.00 (4 PM)	14 Feria	15 Feria	16 <b>ASH</b> <b>WEDNESDAY</b> Matins 7:00 <b>Mass &amp; Ashes</b> <b>7:30</b> <b>Mass &amp; Ashes</b> <b>12:00 Noon</b> Evensong 18.30 (6:30 PM) <b>Mass &amp; Ashes</b> <b>19.00 (7 PM)</b>	17 S. Patrick, Enlightener of Ireland Bishop Confessor Matins 7:00 Mass 7:30  Evensong 16.00 19.30 Choir	18 S. Cyril of Jeru- salem BCD  Matins 7:00 Mass 7:30  Evensong 16.00	19 St. Joseph Latin Mass 8:00 <b>MATINS 9:00</b> <b>COLORADO</b> <b>MEN'S</b> <b>LENTEN RE-</b> <b>TREAT WITH</b> <b>BISHOP BASIL</b> <b>EVENSONG</b> <b>16.00</b>
20 Quadragesima  Matins 7:30 Low Mass 8:00 Ch. School 9:00 High Mass 10:00 Luncheon 11:30 Evensong 16.00 (4 PM) Assumption Ca- thedral Vespers 18.00 (6PM)	21 The Repose of S. Benedict Abbot  Matins 7:00 Mass 7:30	22 Tuesday after Lent I, Proper Feria	23 Ember Wednesday in Lent Matins 7:00 Mass 7:30 Chapel 12.00 Noon Mass Denver Univer- sity Evensong 16:00 (4 PM)	24 S. Gabriel the Archangel Matins 7:00 Mass 7:30 Evensong 16.00 <b>MASS OF THE</b> <b>ANNUNCIATION</b> <b>19.00 (7 PM)</b> 19.30 Choir	25 <b>ANNUNCIATION</b> <b>OF THE BLESSED</b> <b>VIRGIN MARY,</b> Matins 7:00 <b>Mass 7:30</b> Chapel 12.00 <b>Noon Mass</b> EP 16.00 Lenten Supper 6:30 PM Stations of the Cross 7:15 PM	26 Ember Saturday in Lent  Matins 8:30 Latin Mass 9:00 <u>Mystery of Faith</u> <u>Class 10:00</u>  Confessions 15.00 (3 PM) Evensong 16.00
27 Lent II Matins 7:30 Low Mass 8:00 Ch. School 9:00 High Mass 10:00 CW lunch 11:30 Evensong 16.00 (4 PM)	28 Monday af- ter Lent II	29 Tuesday after Lent II	30 Wednesday after Lent II Matins 7:00 Mass 7:30 Chapel 12.00 Noon Mass DU Evensong 16:00 (4 PM)	31 S. Innocent of Alaska, B.C.  Matins 7:00 Mass 7:30 Evensong 16.00 19.30 Choir	April 1 Matins 7:00 Mass 7:30 Evensong 16.00 Lenten Supper 6:30 PM Stations of the Cross 7:15 PM	April 2 Saturday after Lent II Matins 8:30 Latin Mass 9:00 <u>Mystery of Faith</u> <u>Class 10:00</u> Evensong 16.00





Judith Tochihara, Emily Huft, Katie Huft, and Manda Baker serve as Nursery attendants



Michael Rench with Stephen Uhl and Thomas Prose and Mary Rench at Michael's Webelos crossover ceremony (above). The presentation of an official Boy Scout neckerchief and neckerchief tie mark Michael's successful transition from being a Cub Scout to joining his new Boy Scout troop. Before becoming Boy Scouts, the young Webelos undergo several joining requirements culminating in the arrow of light ceremony (at left). Here Webelos are reminded of their Cub Scout experiences and are presented with an arrow and a patch with an arrow on it which they will carry with them throughout their Scouting experience. - Commentary by Eagle Scout Drue Banta.



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Address Correction Requested



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Charlotte Irene Payne after her Baptism with parents, siblings, and Marylynn VDB.